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LEXINGTON, SEPTEMBER 28, 1831.

"PRESBYTERIAN EDUCATION SOCIETY."

We received the following communication, last week, from a neighboring state. We invite the attention of our readers to the facts it brings to view. This is a subject on which we think the Christian public should act understandingly. Our correspondent makes certain statements which we have seen, in substance, from several different sources. If they are not correct, it will give us much pleasure to make the correction.

EDIT. LUMINARY.

For the Western Luminary.

Mr. Editor,—I have no objection to *voluntary associations*. We are a free people; and those who choose to associate for any lawful purpose, have an undoubted right so to do. Yet others have an equal right to call in question the wisdom of their *purpose*, and of the *means* which they employ to attain it. Nor ought any to be offended with them for taking this liberty, provided it be done in a christian and honorable manner.

I make these remarks prefatory to some queries respecting a Society lately instituted, or rather lately placed upon a new footing, in the city of New-York, under the name of "the Presbyterian Education Society." This Institution was lately known as the "Presbyterian BRANCH" of the "American Education Society." But it has recently been severed, to a certain extent, from the Parent Society; made capable of selecting and supporting its own beneficiaries, and appropriating its own funds; and the Rev. *Elias Cornelius*, so long and so honourably known as the intelligent and pious corresponding Secretary of the American Education Society, is appointed to the same office in the Presbyterian Society; and thus sustains the same relation to both.

The *Queries*, Mr. Editor, which I wish to present are the following. They are offered with sincere good will to all parties; but with a wish that all concerned may know the FACTS as they really stand.

1. Is it generally understood, that the "Presbyterian Education Society," as now constituted, is established, avowedly, on the same principles with the American Society, of which it was lately a *Branch*, and to which it is still, to a certain extent, auxiliary; and that, of course, it does not confine itself to beneficiaries of the Presbyterian denomination, but is equally open to those of all christian sects, who come regularly recommended?

2. Is it known that the Presbyterian Society, as now established in New-York, has assumed all the engagements of the American Education Society, South and West of New England; and, of course, has now actually under its care, and in a course of education for the ministry, all the young men of the Baptist, Methodist, Episcopal and Lutheran denominations, who were lately under the care of the American Education Society?

3. Are Presbyterians aware, that the funds which they contribute from time to time, are thrown into a common stock, and expended, in part, in training up a ministry for other denominations, who contribute little or nothing to that fund; who will not thank *them* for their contributions; and who, as soon as they can, will employ these very young men to denounce, and, as far as possible, to pull down the Presbyterian church?

4. Do Presbyterians know, that while they are thus scattering their funds for building up denominations who, to say the least, manifest no good will to them; there are multitudes of young men in the bosom of their own Church, of ardent piety, and of high promise, who earnestly desire an education for the ministry, but are not able to obtain it, because the pittance which the Presbyterian Society (on the principles of the Parent Board) allows on loan to each beneficiary, is so small, that, in many cases, it is wholly insufficient to enable the incumbent to get along at all?

The facts recognized in these queries are UNDOUBTEDLY FACTS. Whether they are *generally known*, is the question. I doubt whether ten contributors to the Presbyterian Education Society in the Valley of the Mississippi, are aware of them.

A PRESBYTERIAN.

NATURE AND DUTIES OF THE OFFICE OF DEACON.

The following is a summary of the principles contained in the chapter in "Dr. Miller's Essay" in which he distinguishes between the office of Elder and Deacon, and points out the duties of the latter.

1. That the Deacon is a divinely instituted officer, and ought to be retained in the church.

2. That the function to which the Deacon was appointed by the apostles, was to manage the *pecuniary affairs* of the Church, and especially to preside over the collections and disbursements for the poor.

3. That Deacons, therefore, ought not only to be men of piety, but also of judgment, prudence, knowledge of the world, and weight of character.

4. That *preaching* was not, in the primitive Church, any part of the Deacon's duty, but came in, among other human innovations, as corruption gained ground.

5. That there is no warrant whatever for assigning to Deacons the function of *government* in the Church; and that their undertaking any such function, is nothing less than ecclesiastical usurpation.

6. That confounding the office of Deacon with that of Ruling Elder, is an unwarranted confusion, both of names and offices, which are entirely distinct.

7. That even the uniting of these two offices in the same persons, is by no means advisable, and tends materially to impair the comfort and usefulness of both.

8. That Deacons ought to be ORDAINED *by the imposition of hands*. In this ordination the hands of the *Pastor* and of the *Eldership* ought to be laid on. I know not the shadow of a reason why this solemnity should be omitted. The venerable Dr. Dwight, in his system of Theology, when treating of the office of Deacons, unequivocally declares his conviction that the laying on of hands ought always to be employed in setting them apart; and pronounces the omission of it to be, "incapable, so far as he knows of any defence." The disregard of scriptural example in the omission, is as painful, as it is obvious and unquestionable.

9. That the Deacons, although they ought always, if possible, to be present at the meetings of the Church Session, for the sake of giving information, and aiding in counsel, can have no vote as Church Rulers; and therefore, cannot give their voice in the admission or exclusion of members, or in any case of ecclesiastical discipline.

DIVINE AND HUMAN AGENCY.

There are some valuable thoughts on this subject in a sermon recently preached by Dr. Woods, from 1 Cor. 13: 7. *So then neither is he that planteth any thing,—neither he that watereth; but God that giveth the increase.* He represents the agency of God to be as much more important than ours, as his perfections are more exalted; and to the inquiry, why we are so prone to overlook it? why do we make so high an estimate of the agency of man, and so low an estimate of the agency of God? he replies in several particulars. 'Man's agency is *visible*, God's agency *invisible*. When a Christian minister is laboring to make known divine truth and bring sinners to repentance, the agent and the agency are both objects of our senses; but when God accomplishes his most conspicuous work, the agent and the agency lie wholly concealed from our senses. Besides in the very instances in which the invisible agency of God is specially employed, there is also, for the most part, a *visible human* agency.—The *manner* of the divine agency is *different* from ours.—The *pride of the heart* inclines us to overrate our own agency, and to withhold from God the glory which is due to him, especially for the agency which he exerts in the souls of the redeemed.'

The body of the discourse is devoted to showing that the doctrine of divine influence, as held forth in the text, presents the only adequate encouragement to the servants of Christ, to labor for the conversion of sinners, and the prosperity of the church. It is shown conclusively, that the fact of our entire dependance on God is one of the most powerful motives to human exertion which could exist. This was its operation on Paul, one of its most strenuous assertors, as it has been also on all eminently successful evangelical ministers. That it may prove such a motive, however, it must be felt in a *right manner*, and with *right accompanying circumstances*.—CHRIST. MIRROR.

DIVINE SOVEREIGNTY.

Some have been astonished that the preaching of election, divine sovereignty, entire dependance, and the like, should be followed by the conversion of sinners; for these are "discouraging" doctrines. But this is the very reason why such effects follow. The "courage" which the carnal man feels, and which these doctrines beat down, is an impious courage. It is precisely, confidence in one's self. The preaching of these doctrines, ever so awkwardly,—and they have sometimes been treated by their advocates with an awkwardness truly lamentable—may break down all the sinner's "courage"—may annihilate all the hope he had; and then, if a right view of God as ready to save dawns upon his mind, he is prepared to receive it with "joy and peace in believing." But if the preaching of these doctrines, either through the fault of the preacher or hearer, precludes such a view of God, the desired effect will not follow. The hearer will either reject them, and retain his "courage," or he will conclude he has nothing to do, and therefore will do nothing—but sin—and will be lost. That which a man must do, not *before* he is born again, nor, for the first time, *after* he is born again, but *when* he is born again, is *not* looking inward upon his strength and exerting it, but it is looking beyond himself, to the strength of God, and laying hold of it.—*Vt. Chron.*

FALSE HUMILITY.

How lamentable is it, that so many of the places around us and elsewhere, that were last winter the scenes of powerful revival, are now comparatively barren and desolate! Why is it so? Has the arm of the Lord been shortened? or is his ear, dull of hearing? or have his children become lifted up in pride, "through the multitude of revelations within them?" This may be the case, while they have no suspicion of it. The deliberate estimate which they secretly make of themselves may be too high; while at the same time, perhaps, they are making copious confessions of their delinquency, without real repentance or reformation. These confessions may in part be the mere figments of self-righteousness. As christians that are truly humble will of course confess their sins; so those who would persuade themselves that they are so, must do the same thing to seem consistent; and often they will multiply such confessions, much in proportion as they *need the evidence* of humility to render them *satisfied with themselves*. How *heartless* are these confessions! They may deceive the person that offers them or hears them; but God they *cannot* deceive. He accepts of no confessions but those which lead to amendment. He acknowledges no repentance but that which is a turning away from iniquity—which is connected with "*works meet*" for repentance.—*West. Rec.*

DUTIES OF CHRISTIANS TO THEIR COUNTRY.

Extract from Rev. Dr. Porter's Sermon, in the National Preacher, on the duty of Praying for Rulers.

"Is it their duty then to become noisy politicians? to cherish angry passions, and mingle in the storms of party strife? No,—but it is their duty to pray "for all in authority,"—and to "lead a quiet and peaceable life, in all godliness and honesty."—What if the praying man undervalues his own usefulness, and is undervalued by the eager candidates for public honor? Perhaps the *Shepherd of Salisbury Plain* did more to promote his country's welfare than her *first minister of state*. But does the *whole* duty of Christian citizens consist in prayer for rulers, and quiet submission to the laws? In a *republic*, certainly not.—For the right of *suffrage*, they are accountable to their country and to their God. Have Christians the same right to think, and speak, and vote, in civil matters as other men? Is it their duty to do so? In theory, no one is hardy enough to deny this; though practically it is denied by multitudes.

The principle which bars out forever an established religion, is a main pillar in the fabric of our national government. This is, perhaps, the only principle in the system in which there is perfect unanimity of sentiment among the people. Every intelligent, pious man, without one exception, as I presume, would now regard an alliance with the state as no more a privilege to the Church, than it was to the three worthies of old to be thrust into the fiery furnace, where nothing but omnipotence could preserve them.

But the pendulum has swung to another extreme. Ambitious and selfish men, perceiving that religion promotes honesty, and that honesty in public sentiment is adverse to their own advancement, maintain that all connexion with religion is dangerous to government. Because alliance between the throne and the hierarchy once held the noblest faculties of men in chains, and shrouded the world in night, political declaimers have abjured all dependence of government on religion, and have deemed the very *existence* of religion, at least such religion as exerts any sanctifying, *public* INFLUENCE, dangerous to our free institutions. The silence of good men, constrained into acquiescence in these doctrines for the last twenty years, has been gradually giving an aspect to our public affairs, that is ominous to the welfare of our country. The propagaters of these doctrines, encouraged by this presumed acquiescence, have proceeded to bolder assumptions, till they virtually say that *pious men* have *nothing to do with politics*. Certainly the pious man should stand aloof from all the rancor of party passions. But is he not a man, a moral agent, a citizen? Can he withdraw all the powers of his understanding, and the sensibilities of his heart from the interests of his country? With these interests are not his own and those of his family identified? Show me that it is no matter to him whether the right of property and of conscience shall be protected or sacrificed; no matter whether his house is secure from the incendiary, his person from the assassin, and his country from anarchy, and then I will grant that it is no concern of his under what sort of government he shall live, and by what sort of men it shall be administered. While christians have liberty to speak, they will say that he who spurns the obligations of religion is not fit to be a ruler of a christian country. While they have liberty to vote, they will not vote for that man; because there is in him no adequate ground of confidence. "Grapes do not grow on thorns, nor figs on thistles." But should the day come when a christian may not speak or breathe without license from a fastidious party spirit, and when he forfeits his civil rights by doing his duty as a moral and immortal being, it will be idle to talk of liberty in this land of the pilgrims. If he who fears God loses his rights of private opinion in civil affairs; if he may not give his voice and utter his sentiments on public men and measures,—the cause of free government is desperate. The principle fundamentally overturns the fabric of society. For if the devout christian has fewer rights as a citizen than the sober infidel, the latter has fewer than the blasphemer and the atheist; and the complete title to citizenship is superlative wickedness.

What is to be said then of the clamor, lately raised, that the church is aiming at civil power? Doubtless, the men who have raised it understand their own meaning. If this fear is really entertained by any (and perhaps in some dark corner of the land, there may be some ignorant enough to entertain it sincerely) it is the fear of childhood. If it is a mere pretence, it is a wicked attempt to disfranchise christian principle; to lay godliness under an interdict, and to shut God out of his own creation. Honesty could not hold up his head in Rome without rebuke, when the maxim was, "This world was made for Cæsar." The church aspires to no secular dominion; it asks from government but this one privilege, *to be protected in religious rights*; and in return promises to do for government, what nothing else can do, and what the church in its legitimate influence cannot fail to do,—namely, to make an atmosphere fit for the respiration of freemen; an atmosphere which will impart firmness to every pulsation at the heart, and vigor to every feature, of the body politic."

ARTIFICES OF NEOLOGIANS FOR CORRUPTING CHRISTIANITY.

The following is from an address before the London Continental Society, by the Rev. Mr. Thelwall.

"About the middle of the last century, there began in Germany a systematic attack on all that was dear to the hearts of Christians—not in the shape of open objection, but what was called Exposition.—Those, who wished to undermine religion, thought it would be useless to begin by scoffing and ridicule; which, though it might have suited the character of their French neighbours, was ill adapted to that of the Germans. These opponents of Christianity stood in the middle of a people, who, though imperfect in many points, had still a reverence for the Bible, and an attachment to the doctrines and principles of the Reformation.

"The first thing they did was to set the BIBLE against the contents of the Bible.—They began by praising the Bible; and by insisting that it was to that, and that alone, that they must look. In this manner, they quietly thrust aside all the books, catechisms, and works of instruction which were founded on the Bible, and which had existed or been published since the Reformation, as if they would uphold the dead letter of the book to adoration, and had forgot the salutary streams which had flowed from that Divine Fountain. Having thus endeavoured to get rid of all those books and works which fitted the mind for the study of the Bible, the next thing was to endeavour to get rid of the Bible itself: for this purpose they first began by objections to particular books, which they set forth as not being canonical, or supported by the same authority as others: they then proceeded to particular texts in those books, the authority of which they affected to admit: these they tried to explain in a manner totally different from that in which they had hitherto been understood in the Church of Christ. In this manner they tried to explain away the Trinity—the Incarnation—the Divine Atonement—the doctrine of Justification by Faith; in fact, all that was dear to men as Christians: or, in other words, they endeavoured to get rid of Christianity itself piecemeal.

"Another mode by which they endeavoured to disseminate their opinions, was by getting into their hands all the SCHOOLS in the country; and, in this, they succeeded to a fearful extent.

"But it was not only in Literature, and in the direction of Schools, that they sought to propagate these doctrines: they endeavoured also, as much as possible, to get BIBLE SOCIETIES and other religious associations under their direction. We, in England, are in the habit of thinking, that when a man becomes a member of the Bible Society, it is a proof of the sincerity of his wish to circulate the Bible: in Germany, that fact affords no proof at all of the existence of any such disposition; for a friend, who had good opportunities of knowing, told me that he could name the country where a Bible Society had been set up for the purpose of hindering the circulation of the Bible: those who got it up were aware that private individuals were circulating the Bible to a considerable extent, and that they were obtaining large numbers for distribution; in order to relax such efforts, they set up a Bible Society of their own; and, the more effectually to prevent the circulation of that Sacred Volume, they obtained an order of the State to prevent the importation of Bibles by any others than the Bible Society.

"Many other instances could be given of the attempts made by these Neologians to undermine the doctrines of Christians; but these which I have mentioned will be sufficient to show how earnest they are in that impious work."

UNLICENSED INTERPRETATION OF THE PROPHECIES.

That whatever was written aforetime, was written for our learning, is a consoling truth, and that the prophecies were recorded for the instruction, confirmation in the faith, warning, encouragement and safety of the Church, will not be controverted. It will follow, then, as a necessary consequence, that the prophetical writings are to be studied and understood; but O! how necessary in turning over these mysterious pages of God's purposes, whether already executed, or still to be carried into effect, that we should be sober-minded, humble, prayerful, and diligent in comparing scripture with scripture, and with the history of Providence! When an imaginative and unbalanced mind gets itself afloat on the depths of prophetical inquiry, it is prone to yield credence to its own visions of the past and future, and to vaunt itself in those wild and mischievous conjectures, which it is proud to exhibit as real discoveries. Soon, very soon, time gives the lie to the prognostications of the speculatist, and commits him and his prophetical theory to one common grave; but principles of action of injurious tendency, prejudices which he inculcated, the lawless mode of interpretation which his example encouraged, or the repugnance to, and contempt of the holy Scriptures, which his folly provoked, may outlive the theorist and his theory, prove a grief to the people of God, and a stumbling block to sinners.

On these accounts, we are sorry to see that an intemperate and flighty spirit, in expounding prophecy, prevails to some extent in Great Britain, which, by pouring its reveries on the public ear, and exhibiting false and fanciful views of the Millennium, must produce, wherever its sorceries take effect, the most disastrous consequences to gospel truth and vital godliness. These thoughts have been occasioned by the following advertisement of a book lately published in London, which we copy from the cover of the Evangelical Magazine, for the double purpose of showing to what degrees of presumption the unbridled mind will reach, and of warning American Christians against that very easily acquired, easily exercised, but awfully dangerous prerogative, of "untrammeled inquiry," and "independent thought," so loudly claimed by some newly fledged aspirants of the present day.—*Presbyterian.*

"This day is published, in one Vol. 8vo., with six plates, price 7*s.* 6*d.* AN ENQRIRY AFTER PROPHETIC TRUTH, Relative to the Restoration of the Jews and the Millennium, addressed to Jews and Gentiles. By JOSEPH TYSO. The work contains some beautiful Lithographic engravings by Martin, representing the divisions of the Land, and various buildings *which are to be erected when the Jews are restored*. 1st. A map of the countries to be possessed by the restored tribes. 2nd. A plan of the "Holy oblation," including the Sanctuary, and the new City, Jehovah Shammah, &c. 3rd. A Plan of "The Sanctuary" on an enlarged scale, containing the Temple, Separate place, Altar, Walls, Gates, Chambers attached to them, and the Outer and Inner Courts, &c. 4th. A plan of the East Gate of the Sanctuary, on a large scale, showing the ascent by seven steps. The Chambers, Pillars, &c. *This is the gate at which the King of Kings will enter into his royal Palace.* 5th. A Plan of the Temple, according to the description of the Prophet Ezekiel. 6th. A scheme of Chronology, representing at one view the times of the Prophets. The work contains a clear exposition of the eleven concluding Chapters of Ezekiel; the fourteenth Chapter of Zechariah, and many other parts of the Old and New Testaments, generally considered the most obscure. Also a reference to the probable issue of the present revolutionary movements among the nations; the collection of the armies under Prince Gog; the nations that shall be his allies; and their total overthrow in the valley of decision. *The Personal Reign of Christ. The time and manner of his coming. The* VERY SPOT *where he shall alight upon the earth. The place where he shall fix his throne.* The duration of his reign, &c. &c. The whole confirmed by reference to chapter and verse: with a copious Index. Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets."

For the Western Luminary.

Thoughts on the practice of the Church.

Though I am but an obscure person, and have but seldom been engaged in Newspaper scribbling, yet when I conceive, that that branch of the church of Christ to which I belong, is in danger of gliding into error, I hope I may be pardoned, if I should attempt in a brief manner, to speak of the cause that has excited my fears; especially since I find no other pen enlisted in the cause that I espouse.

I some time since noticed in the printed minutes of one of the Synods of Tennessee, a decision of that body dispensing with the use of tokens within their bounds; or rather directing the churches under their care no longer to use tokens. Some, and indeed many of the ministers and office bearers in that part of Christ's kingdom in which I live, are of opinion that tokens are of no use, and should be pleased if the whole Presbyterian body would wholly exclude them.

But I am inclined to differ from that body and these individuals on that subject.—If any thing is to be gained by disuse of this long established custom in the church, I should like to have heard of it.

The use of tokens, we are told by some, originated in the dark ages; and now, when the church is enlightened she has no longer any need for those badges, necessary in more obscure times. I am however rather inclined to believe, that the church was as pure when tokens were *first* used, as it *now* is; and perhaps more so. The first commencement of the use of tokens, that I can learn any thing of, was in the church of *Scotland*, at least fifty years after Luther began to contend with the church of Rome. This church was purely Calvinistic, and the form of government Presbyterian. They at first used tickets of paper: and previous to a communion season, on some day of the week, the session met, and drew off as many tickets, as there were members in the church known to be such; and then at some convenient time before the Sabbath, these tickets were handed to those entitled to them; and none could be permitted to commune who did not produce the ticket that had been handed them. (This ticket contained nothing more than the name of the church.) But we are gravely asked, why all this formality and strictness? Why give them tokens as an evidence that they had a right to this ordinance, who were already known to be the living members of that church, and entitled to all the privileges of it? The answers to these questions will exhibit the very reasons, for which, I think, we shall still find the practice to be as necessary *now* as it ever was at any previous time. I do not know what was the use fully intended to be made of this usage at the commencement of it in the church. But some of those who advocate their disuse now, tell us they were a badge of distinction by which to prevent any of the adherents of the Pope, from approaching this holy ordinance. Well, be it so. Has the church at this time arrived at such a pitch of security, as no longer to have need for defence? Is the pale of the church now so enlarged as to extend to all classes of men every where, —so much so as to make no distinction between those who profess the name of Jesus Christ and those who do not? Surely none will contend this is the case, neither will any say (believingly) that the errors of the Pope, or superstitions of the Romish church are ended; nay the most violent efforts are making by the Roman Catholic church to make proselytes at this very time; and they are to be found in almost all the principal towns and cities in the United States, engaged in this business. If then tokens were used as a means of preventing any from attempting to approach that holy ordinance who had not a right to it, by a compliance with all the requisitions of the holy authorities, can it be so that we now have no need of a preventive? If the object ever was to keep pure, and entirely distinct the members of the Protestant, from the Romish church, have we not abundant reason to use all those means preventive, that have at any period of the history of the church been brought into use? The mystery of iniquity still continues to work; the man of sin is not yet cast down and destroyed; and so long as this is the case, so long in my opinion are the badges that distinguish, or that mark the distinction necessary.

But again, there are officers in the church, set as guardians to watch over the peace and purity of the church; and it is the incumbent duty of all the members, as often as they have the opportunity, to confess and remember the Lord Jesus Christ by approaching to this holy ordinance. And if any of the members stay away, and absent themselves from this ordinance, the officers of that branch of the church to which the absentees belong, not only have a right, but are bound to call on such absentees, and know of them why they thus neglect their bounden duty. But if no badges of distinction are required; if no tokens are used, how are these officers to ascertain the fact whether any have absented themselves? It must be wholly impossible, in a large congregation, for the officers, be they ever so vigilant in noticing, to ascertain who did and who did not attend in partaking, unless they have some other way of coming at the fact, than barely by the notice of the eye at the time of service.

But further, persons belonging to no church whatever, may sit down at the communion table, and the officers not know it, nor be able to prevent it; this has been the case within my own knowledge. But, who would say that this was right? Nay let this practice prevail and it will be vain to attempt a calculation of the evils and dangerous consequences that will necessarily accrue. But if tokens were used, and the people were to apply, as should be the case, to the officer in their own quarter of the congregation, then he could at once readily call to mind who did and who did not call on him for tokens; and if any within his bounds did not call on him, he would know it without any difficulty. Thus while all the officers have the same duty assigned them in the different parts of the church, they would be at once able to notice absentees, as well as to stay those who would make an illegal approach.

J. M.

Illinois, September 13th, 1831.

Notes on Ireland.

From the Southern Religious Telegraph.

LETTER TO THE EDITOR.

Glasgow, April 30th, 1831.

I have still several pages of notes on Ireland, but I hope to trouble you with only one more letter.

The Catholics of Ireland may be stated at 6,000,000. Their bishops and priests are supposed to be about 3,000.

The Episcopalians have parishes 2,450; Archbishops 4; Bishops 18; Rectors, vicars, and perpetual curates about 700; Assistant curates about 550; members and supporters, say, 1,000,000.

The Independents have about 23 ministers and churches. The Baptists are few. Their precise number, and the number of Quakers, Separatists and others, I have not the means of ascertaining.

The Presbyterians include several particular denominations. There is, *first, the Presbyterian Synod of Ulster*, having under its care 15 Presbyteries, 209 congregations, 112 ministers, and 47 licentiates. The number of their members is not published. Of these congregations, 5 are in Connaught, 9 are in Leinster, and the rest in Ulster.—Next to these may be mentioned the *Presbyterian Synod of Ireland, or Synod of Associate Seceders*, who have about 120 congregations. These and the Synod of Ulster differ in almost nothing. Perhaps the Synod of Ireland were formerly more strict in requiring subscriptions from their licentiates, and in their examinations. This I have heard mentioned. At present there is much harmony and intercourse.—The licentiates of each are eligible to the vacancies of the other, and of late some overtures have been made, on one side at least, for a union of the two bodies, which I should hope might take place with advantage to both. After these, there is the *Reformed or Cameronian Synod*, having the care of 25 congregations. Fourth in this order, there are the *Original Burgher's Presbytery*, being a branch of the Old Burgher's of Scotland, and having charge of 8 congregations. And finally there are 3 or 4 congregations, belonging to one or more of the above denominations, but differing from them in this, that they will not accept the Regium Donum. They are called, consequently, the Non Regium Donum Presbyterians.

The Presbyterians of Ulster were at first the Puritans of the time of Elizabeth and James, being then more concerned about evangelical principles than forms of church government, and like the Puritans of New England, they were driven from the Northern country by the intolerance of the establishment. In 1607 the cities of London, upon the waking up of a missionary spirit, undertook to reclaim the province of Ulster, from Popery. They purchased a large tract of land, and built the city of Londonderry, with a view to the settlement of Protestant colonists, great numbers of whom removed thither from England and still more from Scotland. Many of the most conscientious and devoted ministers of the church of England took refuge here from the harrassing acts of uniformity with which they were continually assailed at home. The good Archbishop Usher, of Armagh, tolerated their non-conformity in Ulster. They were supported by tythes; they were in doctrine scriptural, in labors abundant, and in their lives exemplary; and thus they laid the substratum of that society, which, to this day, is so strikingly distinguished from the other provinces of Ireland.

When Cromwell came into power, the tythe system, upon which they had subsisted, was abolished. As compensation, and in lieu of this, Charles II made them a government grant, which was increased by Anne, and at present amounts to one or two hundred pounds a year. This is called the Regium Donum, which three or four churches have distinguished themselves by refusing to accept.

Besides the orthodox Presbyterians, of whom I have now given you some account, there is another division of 35 congregations with their ministers, who are Presbyterians in name and church government, but in sentiment are Unitarians. Of these congregations 10 are united under *the Synod of Munster*, and are almost all located in that province; 8 others, by a secession, near a century ago, from the Presbyterian Synod of Ulster, constitute *the Presbytery of Antrim;* the remaining 17 are a secession from the same Presbyterian Synod of Ulster, in March 1830, and have constituted themselves "*the Remonstrant Synod of Ulster.*" The two last mentioned divisions are principally in the counties, Antrim and Down, in Ulster. This communion, as is the case I believe in Massachusetts, includes every grade of sentiment, from high Arianism down to the lowest humanitarianism.—Many of their congregations are extremely small, and but for the Regium Donum, which they draw as Presbyterians, it is thought they could not long exist.

In the history of the Presbyterian Synod of Ulster, the last year will form an era of great importance. They had long been burdened by a mass of corrupted christianity—a body of death—"which rested as an incubus upon all their efforts, and which was silently spreading its infection throughout their churches. Access to sealing ordinances, in many churches, was easy and open to almost all. The examination of candidates for the ministry, in regard to their own heart experience of religion, was discouraged, or spurned, or wholly omitted; and in some Presbyteries subscription to the Confession of Faith, at ordination, was no longer required. The hedges of discipline were broken down; the difference between the church and the world was fast disappearing; the Presbytery did not meet for prayer, for mutual exhortation, and for close inquiry into the spiritual interests of the churches, but for the trial of offences, for the management of funds, for contention about forms.

Within the last two years, however, there has been a most important awakening, and revival of religion among the orthodox, which yet continues and is increasing. This is seen in their contending for the faith; in their improved style of preaching; in the establishment of prayer-meetings, and in the examination of candidates for church membership, and for the ministry. To require an ex animo assent to the standards of the church on the part of ministers; and an examination, as to heart religion, on the part of ministers and members, has been particularly galling to the Arians.—One reason of their secession was, that candidates were expected to answer questions in regard to "the deceitfulness of their hearts—their love to the Lord Jesus," and such like. This probing of the heart is every where, and in a most surprising degree offensive to the unconverted. And above all it is offensive to hypocrites and formalists in the church and in the ministry. It was past endurance that the Synods of Ulster should ask its young men about the state of their hearts: and when the Synod persisted in publishing their questions—have you felt the deceitfulness and desperate wickedness of your heart—the Arians fled. Not all however.—The secession consisted of 17 ministers. It is supposed that about as many more concealed Arians still remain in the orthodox Synod. It augurs well for the North of Ireland that the Presbyterians are determining to try the *spirits*, as well as the outward conduct of their young members and ministers. The glory of the Presbyterian churches of America, at this day, is greatly owing to the fact that when this same controversy arose among them, in the 18th century "new lights" prevailed; the preaching required more point and application; and whilst it has not lost its didactic character in the churches of America more than in the churches of Great Britain and Ireland, so far as I am at present capable of judging, it has acquired there a power of alarming and distressing the conscience which is yet as I think wanting here. Here the preacher seems to consider his hearers as ignorant of salvation, or as in despair of obtaining it. He therefore pities them, instructs them, and presses upon their attention the free and full salvation of the gospel. In America those ministers who are most blessed in revivals, so far as I know, are more disposed to consider their hearers as wilfully ignorant—as not desirous of more knowledge, as hating and flying from the light, as more under the influence of presumption than despair, and as needing to hear "the terror of the Lord," more than his merciful invitations. Here the sinner is considered as *ignorant*, or *despairing*, and is *pitied*. With you he is considered as *wicked*, and full of proud and careless presumption, and is *threatened*. However, I by no means intended to go into this comparison at present.

The Presbyterian Synod of Ulster have derived considerable assistance from a monthly publication issued about 18 months since, under their patronage, called "the Orthodox Presbyterian," to which I have made you a subscriber, the Editor subscribing, in turn for the Telegraph. This they hope to enlarge, and perhaps put into the much more efficient form of a weekly newspaper. The Arians have, a publication also, called "the Bible Christian," which I did not see.

The following resolutions were adopted last year by the Orthodox Synod which I think will commend themselves. 1. As the faithful discharge of duties leaves no time for a daily secular avocation, it is only in a case of absolute necessity, i. e. a real want of a competent support, that a pastor is justifiable in engaging in such an employment. 2. That it is the duty of church judicatories to ascertain whether or not this deplorable necessity arises from real poverty on the part of the congregations; and if not, to take such measures as may tend to lead them to a sense of their duty, as enjoined in the word of God, and contained in their own engagements, as church members, to make suitable provision for their pastors. 5. That no pastor be at liberty to enter into a secular employment without leave of his Presbytery. This last resolution would need an accurate definition of the phrase "secular employment," and still its propriety might be questioned, but certainly much could be said in its support.

A Polyglot Bible, containing the original text, the principal ancient versions, and the English, German, Italian, French and Spanish, with Prolegomena by Professor Lee, of Cambridge, (Eng.) is about to be published in a single folio volume.

In Buffalo, a few weeks since; Mr. Holt, grocer, inhumanly murdered his wife, by beating her on the head with a hammer, so severely that she survived but a few hours. This may be added to the list of brutal incidents growing out of intemperance.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 28, 1831.

To Subscribers.

The approaching meeting of the Synod of Kentucky, which will commence at Danville, on the second week in October, will present a favorable opportunity to those subscribers who may be in arrears, to remit the sums due for the Luminary, by the delegates to that body. I expect to attend the meeting, and will be ready to receive any sums that may be forwarded in that manner. I expect also to attend the meeting of the Synod of West Tennessee, which I am informed will take place at Nashville, on the 3d Wednesday in October. Those subscribers living in that region who may be in arrears, will please to remit the amount of their subscriptions by that opportunity.

The expense lately incurred in the purchase of a new printing press, and other materials, with a view to enlarge the Western Luminary, makes it important that those indebted for the paper should make immediate payment. After the first of October, the Luminary will be issued on an enlarged sheet, of *imperial* size, *on the same terms as heretofore.*

THOMAS T. SKILLMAN.

Subscribers in Indiana and Illinois, who may find it convenient, will much oblige us by paying their subscriptions to the Rev. Dr. CLELAND, who is now on a visit to those states, and who has kindly offered to act as an agent for the Western Luminary, in procuring subscribers, &c. during his tour.

Circus and Theatrical Exhibitions.

The opinion we have expressed of these exhibitions, is, by no means, a new thing. In holding such sentiments, we are associated with individuals who occupy the highest rank among the learned and philanthropic;—individuals, whom all have acknowledged, with one acclaim, benefactors of mankind. They saw the dreadful evils attending such performances, and with an independence and disinterestedness which sheds the more lustre on some of their names, when we consider the deep-rooted and almost universal prejudice that was arrayed against them, they raised their voices against the abomination. They sounded long and loud the notes of alarm. And we rejoice, that their appeal to the virtue and philanthropy of the community, has not been in vain. Their dying notes have been caught by other voices, and other pens have been wielded nobly in the same hallowed cause. And by means of these praiseworthy, though unpopular efforts, thousands have been saved from wretchedness, and degradation, and infamy.

Amusements of this description have existed from the earliest records of profane history. And although the Theatrical performances of ancient Greece and Rome, were far more rational and less demoralizing than the modern Theatre, as it exists among us, yet even in these heathen lands, destitute of the light of the gospel, and the numberless improvements of civilization that have been introduced since their day, there were not wanting virtuous citizens, to deplore the corrupting influence of these exhibitions on the morals of the community, and to raise the voice of warning against an evil which aroused their patriotic fears for the welfare of their beloved country. *They* were willing to stem the current of popular feeling, and subject themselves to scorn and reproach, so that they might save their countrymen from the fearful ruin into which they were thoughtlessly hurrying by patronizing these corrupting institutions.

And shall the heathen, ignorant of the sublime and awful truths of the gospel, unactuated by motives connected with eternity, speak and act thus, and christians, in the full noon-tide of the gospel, with the value of the undying soul and the dread realities of eternity continually before them, make no effort to rescue their fellow creatures from this deadly vortex which is yearly, in its insatiable rapacity, engulphing thousands in remediless ruin?

How often do we see persons frequenting these pernicious amusements, night after night, to gratify their morbid appetites, while their families are denied the necessary comforts of life; their children untaught, and destitute of comfortable clothing? And how many dangers do such persons often see in night meetings for religious worship? If they are requested to give any thing for the support of the gospel at home, or to send the messages of mercy to the millions that are perishing in ignorance, they are ever ready to plead inability; and to think it unreasonable that any thing should be expected from their limited means, for any charitable purpose.

But the money expended for admission to these schools of vice and folly is, perhaps, among the least of the evils with which they are fraught. Although this worse than useless expenditure of money is an evil, yet the time wasted, and the habits acquired by attending such performances, exert an influence on the community incomparably more deleterious. How many persons addicted to the intemperate use of ardent spirits, could date their first indulgence in this besotting and soul-destroying vice, to their attendance on Circus and Theatrical performances? How many who indulge in the dreadful habit of gaming, could trace their propensity to this dreadful sin, back to the habits of dissipation and idleness, and the fondness for low company first acquired by attending such performances? How many unhappy females could date the beginning of their degradation, and wretchedness, to the contaminating influence of such exhibitions; —the promiscuous company among which they were there thrown; the lascivious music and dancing; and the profanity and obscenity which saluted their ears from the stage? Can any mother, then, tremblingly alive to her daughter's welfare, permit her to go within the influence of such contaminating scenes? Let your female offspring breathe the atmosphere around the deadly upas tree, let her inhale the pestilential air of a Turkish city amid the ravages of the plague, but, as you value the purity of her morals, as you value her eternal welfare, preserve her from the contaminating atmosphere of the Theatre.

"Redemption by the blood of Christ."

This is the title of a sermon preached last spring, at Harrodsburgh, by the Rev. JOHN C. YOUNG, President of Centre College, Danville, Ky. This sermon has just been issued from the press of the *Western Luminary;* and comprises a neatly executed pamphlet of sixteen pages. It can be procured at the office of the Western Luminary, and at the Bookstore of Mr. Youce, Danville. Price 12½ cents single—$1 25 per dozen.

We are informed by a note in the front page of the work, that the sermon is published at the request of some of the members of the congregation to whom it was preached. We have read the production with some care; and think it well calculated to sustain the literary reputation of President Young. The text is Heb. 9: 12. "Neither by the blood of goats and calves, but by his own blood, he entered once into the holy place, having obtained eternal redemption for us." The author treats his subject under two general heads: 1st. The propriety or reasonableness of the plan of redemption brought to view in the scriptures; and 2dly. The fact of its existence.

We invite our readers to procure this sermon. It will richly repay an attentive perusal.

Correction.

It appears from the last *Pittsburgh Herald*, that there was a typographical error in the notice recently published in that paper, of the number who attended the late conventional meeting in Pittsburgh, on the subject of Missionary operations. We published the article in the Luminary, as it appeared in the Herald. The error occurs in giving the number of delegates that attended the meeting from the *Ohio* Presbytery. It should be *sixteen* instead of *six;* —thus making the whole number who attended the meeting, *twenty-four*, instead of fourteen, as was before published.

Camp Meeting.

Two or three weeks ago, we gave the result of the Camp Meeting held in the congregation of the Rev. *Charles Philips*, in Greenup county. We have since received the following particulars, in a letter to the editor:

"During this meeting, 40 persons made a public profession of their faith in Christ, and on the two succeeding Sabbaths 11 others acted a similar part. In all 51 have forsaken the enemy, and enlisted on the Lord's side. Of this number, there are 28 males, and 23 females; 12 are heads of families, and 32 received the ordinance of baptism.

This gracious work extended to individuals in all periods of life,—from old age to youth—*even "little children,"* I hope, came into Christ, and were not denied a blessing. In view of the whole, I am con-

strained to say; "This is the Lord's doing, it is marvellous in our eyes.'"

CHARLES PHILIPS.

Presbyterian Camp Meetings.

The movements of our Presbyterian brethren in Virginia, in relation to *Camp Meetings*, appear to have been simultaneous with those of our own state. The *Southern Religious Telegraph*, of Richmond, Va., gives an account of a meeting of this description, recently held in the neighborhood of Lynchburg. This meeting appears to have been viewed as an experiment; and a committee of four, were appointed by the clergymen present, to draw up an account of it for publication.

The meeting continued eight days. And the report states, that from 140 to 150 hopeful conversions had taken place. We shall give the account entire from the Telegraph next week.

Education.

With great pleasure we lay before our readers, the following letter from the Treasurer of the Louisville Lyceum to Gov. Metcalfe, with the accompanying remarks of the Governor. There is no individual in the community, having the slightest claim to intelligence, who must not feel the paramount importance of the subject treated of in this letter. The Louisville Lyceum deserves the gratitude of every citizen of the commonwealth, for the liberality and enlightened patriotism manifested in offering this premium. The letter we subjoin, was furnished for publication in the *Commentator*, a newspaper printed in Frankfort.

"LOUISVILLE, Sept. 16, 1831.

To THOMAS METCALFE,
Governor of Kentucky.

DEAR SIR:—The Curators of the Louisville Lyceum, have directed me (as their treasurer,) to deposite with you the enclosed sum of one hundred dollars, with the following request:

That you will cause to be announced through the public papers of the west, 'friendly to Education,' the reception of the sum of one hundred dollars, to be awarded (in specie, or in a medal or books at the option of the successful competitor,) to the individual from any of the western states, who shall produce, at Frankfort, during the next session of the Legislature the best THEORY OF EDUCATION; the theory to be illustrated by the examination of two or more pupils who have been instructed in accordance with its principles.

It is desired that any college, or school of any grade, may become a competitor for the prize, as the object is the promotion of Education in the most efficient manner.

It is also requested that you will appoint the Judges of the Court of Appeals, Judge Mills, Charles S. Morehead, Esq. and any members of the Legislature you may think proper, to make the examinations and award the premium.

The Lyceum would respectfully call upon other Societies throughout the State, whose object is the promotion of Education, to contribute to this fund, in order that the premium may be of sufficient importance to attract the attention of teachers generally. JOHN F. ANDERSON,
Treasurer of Louisville Lyceum."

The $100 inclosed in the above letter, are in my hand, held in trust to abide the decision of the Judges to be appointed. I cannot forbear the expression of a hope that this proposition will attract attention. The subject is one of deep and momentous concern. The public mind has long been anxiously alive to it. A system only has been the great desideratum. The country calls for one as the basis of public action; and he who shall be successful in laying its foundation, will be the benefactor of his country and deserve its blessings. A system not confined to our colleges merely, but which shall be of convenient adaptation to common schools, will ensure to its author imperishable fame, and the gratitude of millions.—This will doubtless be received by him, whoever he may be, as a premium above all price—as his noblest reward.

I am, very respectfully,
Your obedient servant,
THOMAS METCALFE.

SEPTEMBER 9, 1831.

Ireland.

Extract of a letter from a gentleman of Hartford now in England, to the Editor of the Connecticut Observer, dated Liverpool, June 25, 1831.

From the date of this you perceive that I am in the land of our pilgrim fathers; but I have not been here long enough to give you any account of its present religious state and prospects. I have seen and heard enough however to convince me that a crisis of momentous interest is approaching in the affairs of this kingdom. A spirit of reform is abroad in the land, and if it be resisted, if it be not directed and aided by the wise and judicious, there is much reason to fear, it will become a spirit of revolt, of revolution and anarchy, and in its progress sweep away the good with the bad. The time is certainly near when many corruptions in church and state will be no longer tolerated. I send you a sermon recently preached in this place by an Episcopal clergyman, the topics of which are well chosen, though not very powerfully illustrated. They are a present the all absorbing topics among both the friends and the enemies of the establishment, and in some form or another are likely to come before Parliament during its present session. That something must be done to satisfy the demands of the people, and remove their just grounds of complaint, seems acknowledged on all hands; but what can or ought to be done, the wisest, if I may judge from the public papers, are at a loss to determine. The tithe system is daily becoming more and more odious, and must in some way be corrected, or it will work the ruin of the establishment. Only a few weeks since, a terrible riot took place in Newtonberry, county of Wicklow, Ireland, in consequence of a minister's attempting to collect his tithes. He had, it seems, seized a cow from one of his parishioners, which was about to be sold for the payment of the tithe. The friends of the poor man resisted; a mob was collected, the military called out, and the result was, that between 20 and 30 were killed. The affair has excited deep interest and has come before Parliament for investigation. It furnishes a fine argument for those who wish to destroy the present system of supporting the clergy; and also abundant matter for blasphemy and reproach to the enemies of religion. The whole tithing system, Dr. Raffles remarked to me yesterday, tends only to irritate the minds of the people, and to arm them against religion and its ministry in all their forms.

The sufferings in Ireland from poverty are terrible. In the west and north the people are in a state of absolute famine, and to preserve life, eat the bark of trees, the tops of nettles, and whatever herbs come in their way that are not absolutely poisonous. The accounts which I read are most heart sickening; a state of things exists among the lower classes in this country, especially in Ireland, of which our own country knows nothing. The Lord grant it never may. The cause of the evil lies deeper I am persuaded than heavy taxes or unequal representation. The present plan of reform will not touch it. The people are ignorant, and must be enlightened; they are vicious, and must be brought under the power of religion; they are oppressed and held in subjection by the higher classes, and must be raised to the enjoyment of equal rights and privileges, or they must remain poor and miserable.

Baptist Irish Society.

The 17th Annual Report, presented June 24, is very encouraging, as it relates indubitable evidence of a blessing from the Holy Spirit, attending the faithful efforts of the preachers and readers. The light thus communicated from the gospel, has prevented the continuance of some superstitions among the Roman Catholics. Pilgrimages and penances had lately been discouraged by the Priests in Connaught, and it was reported that some of the holidays had been prohibited. The state of the Society is improved. Nine persons, educated for Roman Catholic priests, had been converted since this Society commenced its labors in Ireland; one of these instances occurred in the last year. One of the Bible Readers had been the instrument of bringing back eight families to Protestantism, who had received Popery. The school were doing a great and good work, in teaching the children of Roman Catholics, delivering them from vain superstitions. The scholars had increased the past year, and now amount to upwards of eight thousand. Two of the Irish Scripture Readers were preparing for the holy ministry, to preach both in Irish and in English. The receipts of the past year had paid all expenses. 1930 English and Irish Bibles and Testaments, besides first and second spelling books in the Schools, amounting to 5899 copies had been distributed since last anniversay.

The pleasing anecdote which follows is taken from the last Report. It gives us a cheering view of the laudable ambition and spirit of the Irish children:—

"*Sir, ask me a Question!*"

Mr. Lang of Ballina, of the Methodist Society, in conversation with one of the Irish Readers, said, "Walking a few days ago through the village of Cranagh, I met some ragged children with Testaments under their arms. Observing them to be orderly and modest, I asked them with whom they were at school, and under what society? What books they had? &c. Receiving satisfactory answers, I further asked them, 'Who was Jesus?' They replied, 'the Son of God, the Saviour of men, the Word who was with God, and the Word who was God.' Another, whom I asked what the Scriptures were? answered, 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness.' Not having much time, I bid them good bye, after commending their mistress, and urging them to continue their Scriptural course. On my return on the same day, I passed again through the village, hoping I should meet with some of the good children. But how was I surprised, when nearly all the children of the village assembled, and ran on before me, with countenances which seemed to say, 'Sir, ask me a question from my book?' I commenced, and to whatever question I proposed, a speedy, sensible and scriptural reply was given; and whatever portion of the New Testament I mentioned, some one or other of the little company, named the chapter and verse, and repeated it with as much accuracy as if they had read it from the book. They accompanied me to some distance, and never was I more astonished or delighted in my life. I could not hesitate to ascribe honour, and praise, and glory, to that God, who out of the mouths of babes and sucklings hath perfected praise.—*Christian Watchman.*

From the Boston Recorder.

Intersting from Russia.

MR. EDITOR,—I send you for publication in the Recorder, some extracts from letters lately received in this city from St. Petersburgh. The first, bearing date, May 15th is from William Ropes, Esq. merchant, to his brother in this city. The second is from the Rev. Richard Knill, an English clergyman in St. Petersburgh, to the Rev. Samuel Green of Boston. It is dated May 23. Mr. Swan referred to in the letters, is a missionary of the London Missionary Society at Selingisk in Siberia, and author of the Memoirs of Patterson, and of letters on Missions, both of which have been republished in this city by Perkins and Marvin.

Mr. Ropes, says that the news of the revivals in this country, which reached them in May, was like cold water to a thirsty soul. The most important articles of intelligence were communicated at a prayer meeting at Mr. Knill's house. On the following Sabbath, Mr. Knill incorporated them in a sermon, and presented them to a numerous congregation, with great effect. The little band of Christians were much revived and animated.

In allusion to these circumstances, Mr. Ropes very appropriately remarks;

"No error can be greater than the common one, that our influence is at best small, and may never reach beyond the little circle of our acquaintance. God will send it, in his good pleasure, on the wings of the wind, to the remotest corners of the world, and it shall be borne back, by and by, in ten thousand ways to bless the source whence it emanated. Thus in less than *two months and a half* from the time your letter was written, the glad tidings were read in a church four or five thousand miles distant; and there was present a missionary [Mr. Swan] who is soon to return to his station, upwards of four thousand miles further east, in Siberia, on the borders of China, were he will tell what God is doing in America; and he will correspond, and so will Mr. Knill with the missionaries in Bagdad, in Astracan, in Tiflis in Crimea and all will hear what wonderful things God was working in the American churches. It is entirely within the bounds of possibility that the engagedness of Christians in New York may be the means of producing a revival at some of these stations. Mr. Swan's heart is full of it. He is going to England this week, and will soon return to Selinginsk, in England, and among the poor Buriats, he will tell what things God has done."

Mr. Knill thus writes to Mr. Green:

"In one sense our efforts are limited, but in another they are boundless. It is not legal to attempt to make converts to any party, and we do not attempt it, but by the circulation of Scriptures and pious books, you may labor night and day. The Bible Society have wonderfully assisted us with the Scriptures, and my friends on the spot feel a lively interest in the work, and assist both by pecuniary aid and personal labor. On the 17th of March, I made up my account of Scripture distribution, when it appeared that in the last 14 months we had put in circulation,

Russian New Testaments,		4000
Finnish	"	1660
German	"	725
In eight other languages		315

Making a total of 6700 New Testaments.

In addition to this we have circulated about 100 Russian Psalters, and a friend of ours has circulated 400 Bibles in various languages. School books in Russian and Finnish amount to 2400. Finnish catechisms, 200; Finnish prayer books, of 500. In the course of a year we shall print one million three hundred and fifty thousand pages of tracts. In this last particular we received great encouragement by 710 roubles, or 150 dollars, brought by dear brother Ropes from America. The Quakers in England have furnished us the means to print the Dairyman's Daughter in Russian, and the celebrated Hannah More has sent us £20 to reprint the Shepherd of Salisbury Plain. Now I am trying to rouse our English friends to print an edition of Dr. Watts' divine and moral songs. One of my hearers, a Mr. Ognisky, has translated them into Russian, and is printing an edition for himself to sell. I have proposed to him to give us 5000 on coarse paper for gratuitous distribution. He has already printed and sold one edition of Taylor's Hymns for Infant Minds.

"I shall write to Miss M. H. of the great kindness which I lately received of her Imperial Majesty the empress. Indeed all the Imperial family seem made up of kindness and it is evinced in a thousand various ways. My wife and her female friends experienced this, particularly during the last winter, when they were providing 650 poor families with warm clothing. We intend to write to Mrs. C. a brief account of these proceedings."

FOREIGN NEWS.

From the New-York Observer.

PERU.

Peru, like all the other republics of Spanish America, is tossed about on the waves of anarchy and confusion. Revolution follows revolution in endless succession, and the prospect of a stable government is apparently more distant than ever. The question we think must force itself upon every reflecting citizen of our republic, as he reads the account of these incessant and fruitless changes in South America, What makes us to differ! The true answer is, 'The religion of the Bible, a religion which fosters industry, obedience to the laws, and the sacrifice of private interest for the public good.' The influence of this religion pervades our nation to an extent unequalled in any other on the globe, and affords the best security for the permanence and continued prosperity of our republic.

PORTUGAL.

The Cadiz Journal of Aug. 2, contains a copy of the treaty between France and Portugal. The amount of the Treaty is, that there shall be an indemnity in money to each of the French personages who were imprisoned and banished, and a revocation of the edict against them:—that the judges who pronounced sentence against them shall be dismissed;—that the same penality be adjudged to the intendent general of Police; that an indemnification of eight hundred thousand francs be paid for the expenses of the expedition; and that a further sum hereafter to be agreed upon between the two governments, shall be given as a reimbursement to the French merchants for the damages sustained in their commerce.

RUSSIA.

Cholera at St. Petersburgh.

We have been favored, says the Boston Daily Advertiser with the following extract from a letter to a gentleman of this city, dated St. Petersburgh, July 12th.

"The cholera in thus has taken most dreadful hold of us here. From the 7th ult. to the 10th inst. there were 2,[illegible] cases, and during the last three days certainly not less than 500 to 600 daily, with hardly a single cure; and the physicians are of opinion that it will go on increasing during the warm months. I made up my mind to quit the city and to go down to Copenhagen; but now there will be no possibility of this. A cutter is cruising off Bornholm, to prevent vessels coming nearer the shore than necessary, two Swedish brigs to prevent landing on their coast, and no one allowed to go on shore at the Sound. The above data as to numbers attacked are from the official reports; and I have no idea they comprehend all who have fallen victims to the disease; for many sick have wished to conceal the fact from the public authorities fearing an interference of the Police.

We have reason to fear that the vessels which arrive hereafter will be subject to great detention; for nearly 20,000 Russians, mostly laborers, have this week taken out their passes to leave the city. The working Russians at Cronstadt are so frightened that I should not, at any moment, be surprised to learn that they refused to labor on board the ships. It is dismal to walk through the streets, which are comparatively deserted: the Imperial Family, the Cadets, and nearly all, who are masters of their own movements, having left the city. Every individual whom one meets, looks anxious as if expecting that his turn would come next. We are unwilling to leave our houses without company."

Another letter states that the cholera had attacked the shipping. The captain, second mate, and several seamen, had died from the American ship Heroine, and on board the Nyc.

SUMMARY.

From the Baltimore Minerva, Sept. 17.

Negroes in North-Carolina.

—From the following letter, received by Mr. Barnum of the City Hotel, it appears that the negroes in North-Carolina are in commotion.

Raleigh, 13th Sept. 1831.

Dear Brother—I came to Raleigh last night on business, at the same time expecting to find a letter in the office from you. I stayed in town all night, but was aroused from my sleep by the alarm that the Negroes were advancing towards this place. Expresses arrived during the night, that *Wilmington was in the hands of the blacks and burnt.* The town of Raleigh was under arms all night and this morning presents a dreary aspect—women running in every direction almost distracted.

The leading men of the town are at this moment assembled at the Court House examing a number of negroes. All business is stopped, and arms collecting from all parts of the country. I have just been with a party of gentlemen to examine all the ammunition in the stores.

P. S. While writing the above a man has arrived in express from Jonson county, and killed his horse on the road, and begs assistance for arms and ammunition.

Alarming.—"Master Burke was playing lately at New-port, R. I. The London Morning Herald of the 8th of June, states that his father had remitted to England $29,000 [19,000 we believe,] the proceed of his son's exertions in this country."

The men who have paid this large sum, within a few months, to hear a boy recite on the stage, are those who complain most loudly of contributions to Bible, Missionary and Colonization Societies! We do not intend to censure *them:* but we would ask, if their patriotism is not alarmed when they see such a large sum taken from the circulating medium of the country by such means? Or can they see no evil in pecuniary contributions, except the money is expended in works of piety and benevolence.—*Lynchburg Virgin.*

Peace Societies—A journal announces that the President of the Universal Peace Society, instituted at Geneva, has just received a most flattering letter from the King of Prussia, in which this monarch testifies to him the lively interests he takes in the success of his philanthropic labors, and his ardent desire to co-operate therein by the acts of his foreign policy. We are authorized to add, that M. Sellon has received similar approbation from the King of the French, and his present prime minister.—*Gen. Sentinel.*

H. M. ship Blanche, 46, with the broad pendant of Commodore Farquhar, arrived at Quebec a few days since, from Jamaica in 36 days. Among the officers on board the Blanche is Ali Effendi, son of the Pacha of Egypt. This gentleman is one of several natives of Egypt who have been put on board of English ships of war by the present enterprising Pacha of that country to receive a good naval education.

Arrival Extraordinary.—Under our ship news head will be found the arrival of a bark canoe, 18 feet long by three wide, six weeks from the Penobscot river. The commander of this craft is a Penobscot Indian, who calls himself General Williams. His mate is his helpmate. She is nimble at the oar, and often very serviceable in propelling and steadying the canoe. They have two children with them. It appears that the General's object in making this perilous voyage is to see the city of Gotham. He also expressed a particular desire to see Gov. Throup. We hope every facility will be afforded him in fulfilling the purpose of his mission. We ought to have remarked above, that he put into several ports along the coast for provisions, and on one occasion took the canoe on his back and came 25 miles by land. This we presume, was in crossing Cape Cod. One of the pilots very civilly towed him through Hurl Gate.—*Jour. of Com.*

DR. HEWITT IN LONDON.—Dr. Hewitt from America, said he entered that room with the depression and anxiety of a stranger exhausted by a long and rapid journey, and ill fitted for the service he was now called upon to perform; but the speakers who had preceded him, and the countenances before him, made him feel himself at home. (Applause.) Although his being began in New-England, he was of Old English origin, and British blood, in mingled streams of Irish and English, ran through his veins. (Cheers.) If therefore he should be too free, remember his English blood; and if he should err, remember his Irish blood. (Laughter, and applause.) It would afford him gratification deeper and sweeter than he had ever felt before, if he could occupy half an hour more in giving utterance to the gush of emotions and thoughts that the present occasion forced upon him. But allow him to say, that he could not gratify the ear of an Englishman, nor waken up the sympathies of an Irish heart, better than by relating narratives of the growing happiness of human beings; for such were esteemed more than the finest strains of eloquence said or sung. (Cheers.) The efforts made in his native land, in [illegible] repeatedly mentioned on [illegible] he felt bound to express his thanks for the high rank in which the labors of his countrymen had been placed. He then proceeded to take a review of the progress of temperance societies in America, from their first commencement about five years ago, with a small company of eight or ten persons; in the course of which he stated, that in the month of May last, the parent society had a knowledge of 2000 temperance societies, 1104 of which had been formed, or first reported, during the preceding year. There were many others, however in existence, not reported. The number of enrolled members was computed at not less than 300,000. There had been very little opposition, and where it was attempted it proved an abortive effort. The consequences were not only the decrease of intemperance, and all its evil results, but the introduction of health, comfort, and respectability, where they were unknown and unenjoyed before. He related some individual cases in illustration of this statement, and concluded by observing, that all persons of every rank should join the Temperance Society; it was calculated to make the man wiser, the good man better, the strong man stronger, and to assist all in preparing for an introduction to a better world.—*London World.*

Transylvania Presbytery.

The Presbytery of Transylvania will hold its regular fall meeting at Buffalo Church, (near Stanford) on the Friday before the second Wednesday of October next—that is on the 7th day of October.

J. D. PAXTON, *S. C.*

MARRIED,

On Thursday evening, the 15th inst. Mr. GABRIEL BEACH, to Miss MARY SIMPSON, daughter of Mr. N. Simpson, all of this town.

On the same evening by the Rev. Dr. Fishback, Mr. WILLIAM J. N. STEVENS, to Miss ELIZABETH HILTON.

On the same evening, in Fayette county, by the Rev. George W. Elley, the Rev. JACOB CREATH, Jr. late of Mecklenburg county, Virginia, to MRS. SUSAN BEDFORD.

In Shelby county, on the 13th inst. Mr. EDWARD C. PAYNE, of Fayette county, to Miss PAULINA C. HARBISON, daughter of the late David Harbison.

In Cincinnati, on Tuesday, the 13th inst. by the Rev. W. L. Breckenridge, Rev. SAMUEL LINN, to Miss FRANCES W. WILSON, daughter of the Rev. Dr. Wilson.

DIED,

At Herndonsville, Scott County, Ky. on the 17th inst., Mrs. ABBOTT, relict of Wm. Abbott, Sen. deceased, aged 99 years and 4 months.

In the same County on Saturday the 18th inst. Col. ALEX. TILFORD, aged about 50 years.

Also, on Tuesday night, of last week, Mr. WILLIAM LEAVY, of this town, at an advanced age.

In this County, on Thursday last, Mr. RICHARD DOWNTON.

At Bellona Arsenal, on the Potomac, Lieut. LUCIAN BIBB, of the U. S. Army, and son of the Hon. George M. Bibb.

In Worcester, Mass. Capt. Wm. Warren, aged 80. He commanded a company at the battle of Bunker Hill, where he was wounded, and has suffered more or less from his wound there received till the day of his death.

In Harvard, Mr. Oliver Hildreth, aged 80 years. He was one of the Minute Men from Westford at the Concord fight, in 1775, and a soldier of the revolution.

E. G. M'GINNIS,

(Late Sheriff of Woodford county,)

WILL practice Law in the Woodford and surrounding circuit courts. He will attend particularly to the collection of debts and all agencies that may be confided to him.

REFERENCES.

David A. Sayre, *Lexington.*
Francis Johnson, *Louisville.*
Henry Rouland, *Nicholasville.*
Presly Talbott, *Jessamine.*
Jno. B. Thompson, *Harrodsburgh.*

Sept. 21st, 1831. 13-3t

MERCHANT TAILORS'
FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winter goods, consisting of

London Blue, Black, Olive, Green, Brown, Claret, Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c.; Fancy silk pocket handkerchiefs, suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguezs' patent system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

A CARD.

DAVID A. SAYRE, expecting to leave this for the Eastward by the 1st of next month, (October) earnestly requests his friends, and others indebted to him, either by note or account to call before the 28th of this month and *pay up*, as he needs the money. He hopes his friends will not disappoint him.

Lexington, Sept 15, 1831. 12-tf.

Emigration to Liberia.

THE Board of Managers of the American Colonization Society have resolved to send a company of about 130 emigrants to Liberia from the valley of the Mississippi.

The Emigrants will set sail from New Orleans as soon after the first of November as the requisite number can be assembled at the place of embarkation.

Persons wishing to embrace this opportunity of emigrating to Liberia, are requested to make application without delay to the Rev. Geo. C. Light, Agent of the Kentucky Colonization Society, Lexington, Ky. Rev. O. S. Hinckley, Agent of the Tennessee Colonization Society, Nashville, Tennessee; or to Robert S. Finley, Agent of the American Colonization Society, for the Western States, Cincinnati; or to the officers of any of the Auxiliary Societies; who will have the kindness to forward their applications to either of the above named Agents. The Auxiliary Societies are requested to collect and transmit their funds without delay And persons wishing to forward the enterprise are requested to make donations either in money, or the following articles: *bacon, beef, pork, flour, corn meal, leaf tobacco, salt, nails, hinges, pots, skillets, and all kinds of hard-ware, house ware, earthen ware, pound-beads, coarse cottons, and calicoes, hemp, linen, &c. &c.*

Editors of newspapers throughout the Western country are requested to publish this notice in their papers. They are also requested to read it from the pulpit. ROBERT S. FINLEY,
Agent of the American Colonization Society.

September 10th, 1831

JOB PRINTING OFFICE
EXECUTED AT THIS

POETRY.

From the Religious Herald.

THE SAILOR'S FUNERAL.

The ship's bell toll'd, and slowly to the deck
Came forth the summoned crew,—Bold hardy men
Far from their native skies, stood silent there,
With melancholy brows. From the low clouds
That o'er the horizon hover'd, came a sound
Of distant, muttering thunder.—Broken waves
Heaved up their sharp helmets o'er the expanse
Of ocean, which in brooding stillness lay
Like some vindictive king, who meditates
On hoarded wrongs, and wakes the wrathful war.
The ship's bell toll'd!—And lo! a youthful form,
Which oft had dared the high and slippery shrouds
At midnight watch, was as a burden laid
Down at his comrades' feet;— mourful they gazed
Upon his noble brow, and some there were
Who in that bitter hour remember'd well
The parting blessing of his hoary sire, and
The fond tears that o'er his mother's cheek
Went coursing down, when her son's happy voice
Bade them farewell.—But one who nearest stood
To that pale, shrouded corpse, remember'd more,—
Of a white cottage, with its shaven lawn
And blossom'd hedge and of a fair hair'd girl,
Who, at her porch of creeping woodbine, watch'd
His last, far steps, and then coursed back to weep.
And close that faithful comrade in his breast
Hid a bright chestnut lock, which the dead youth
Had severed, with cold and trembling hands,
In life's extremity, and bade him bear
To his sweet Mary.—Now that chosen friend
Bow'd his low sun-burnt face, and, like a child,
Sobbed in his sorrow.—But there came a tone
Clear as the breaking moon o'er the stormy seas—
"I am the resurrection!"——
Every heart suppress its grief,
And every eye was raised.
There stood the chaplain—his uncover'd brow
Pure from all earthly passions,
While his voice,
Rich as the balm from plants of paradise,
Poured the Eternal's message o'er the souls
Of dying men.
It was a holy hour—
There lay the wreck of youthful beauty—here
Stood mourning manhood,—while supporting faith
Cast her strong anchor where no morning surge
Might threaten, and no mortal woe invade.
There was a plunge!—The parting sea complain'd—
Death to his briny bosom took his own.
The troubled fountains of the deep lift up
Their subterranean portals, and he went down,
Down to the floor of the ocean, 'mid the beds
Of brave and beautiful ones.—Yet to my soul,
'Mid all the funeral pomp, the measured dirge,
And monumental grandeur, with which earth
Indulgeth her dead sons—was naught so sad
Sublime, or sorrowful, as the wild sea
Opening her mouth to whelm that sailor youth.

Temperance.

From the Journal of Humanity.

TRAFFIC IN ARDENT SPIRITS.

NO. III.

In my last, I remarked that the fact that the traffic in ardent spirit is sanctioned by human laws, is no proof that it is right; or that the man who understands its nature and effects, can, should he continue in it, give credible evidence that he is a good man. Human governments have given license to open immoralities; but men cannot take such license, and practice those immoralities, or aid others in them, or become accessory to them, and yet give evidence while they do this, that they are good men. They knowingly do evil, and continue in it. But he that is born of God will not do this. It is not in accordance with the spirit of Christ; and if any man have not his spirit he is none of his.

A notorious gambler, who himself keeps a large gambling house at B——, argued strongly that the government ought to license gambling houses. Men, he said, would have such establishments; and now they are kept, often, by very improper persons; and are looked upon with suspicion. Men are obliged to use great deception in order to frequent them, and not lose their reputation, and this causes great evil. Should government license them, they would be under better regulations—would be more respectable, and men could frequent them, without the loss of reputation. Besides, said he, they might be made a source of revenue to the state.

This reasoning is in perfect accordance with the character and objects of a gambler.

But good men do not wish to make gambling houses respectable; or open the way for persons to frequent them without the loss of reputation. As they are at war with the vital interests of the community, the proper way, if they exist, to raise a revenue from such establishments, is, as the government in many cases has done, to impose a fine upon those who keep them; great enough if it does not deter them from opening such establishments, in some measure to indemnify for the mischief which they do to it. This stamps them with infamy; prevents multitudes, especially of the young, from being ruined by them; and brands them, in view of the community, as public nuisances.

Those who keep them are viewed, and treated, by christians as immoral men. And why? because the influence of their business is known to be injurious to mankind. And as such, it is a violation of the divine law, and forbidden by the word of God.

And is not this the case with regard to the traffic in ardent spirits?

It is now known that this liquid is not needful. More than a million of persons, and some of all ages, and conditions, and in all kinds of business, do not use it; and are better in all respects than when they did.

It is also known, from the testimony of more than a thousand physicians, and many of them of the first eminence, that ardent spirit is a poison; and that no man in health can use it without injury.

It is also known, from the testimony of overseers of the poor, that it causes more than three-fourths of all the pauperism in our country. Of 1134 paupers in one alms-house, 1059 were brought there by intemperance. Of 253 in another, 246—and 50 in another, 48 were brought there in the same way.

It is known also from the testimony of judges and jurists, that ardent spirits [illegible] more than three fourths of all the crimes [illegible] committed in the community. Of [illegible] saw[illegible] tried by one man, all but one, Of 11 true occasioned by intemperance. [illegible] another, every one were, according to his testimony, occasioned in the same way. Of 20 murders presented by one man, all were commenced with intemperance; and of more than 200 committed in the United States, in a year, nearly all have their origin from the same cause.

It is known, also, that the use of ardent spirit greatly increases the number, frequency, and violence of diseases; destroys the reason of many, and brings down multitudes to an untimely grave.

Says an eminent physician, "since our people generally have given up the use of ardent spirits, they have about half as much sickness as they had before. And I have no doubt, should the people of the United States relinquish the use of it, nearly half the diseases of the country would be swept away."

Says another eminent physician, "after 40 years experience, I have no doubt that half the men, every year, that die of fevers might recover, had they not been in the habit of using ardent spirits. Many who are seized with violent fevers, would not, had they not used ardent spirit, have been confined to their house a day. And many more, when sick, might be raised up, who now merely in consequence of that state of the system which this poison occasions, sick down and die."

Says another eminent physician, 'If men use ardent spirit freely, they will be about ten times as liable to the attack of fevers, and when attacked, they will be about ten times as likely to die, as if they did not use it.'

Of 94 adults who died in one city, in one year, the deaths of more than 30, according to the testimony of attending physicians, were occasioned by strong drink. And of 67 who died in another city, the deaths of 28 were occasioned in the same way. And of 4,092 death in another, 700, according to the testimony of eminent physicians after careful inquiry, ought to be considered occasioned by the use of spirits. And of 77 sudden deaths, 67, according to the coroners' inquests, were occasioned by intemperance.

And of 781 maniacs, 292 were made such by the use of spirituous liquors.

It is also known, that the children of such as use ardent spirits freely, are much more liable to insanity, and diseases of various sorts, than the children of those who do not use it,—that it produces a deterioration both of body and mind, which, if the cause is continued, is transmitted from generation to generation.

It is also known, that the use of this liquor tends to hinder the efficacy of the gospel, and to prevent the influence of all the means of grace; and thus to ruin men for both worlds.

It is also known, that if the use of ardest spirit is continued, the evils of intemperance can never be done away; and that should the use of it be abandoned, these evils, to a great extent, might be prevented. This is now the case among those who do not use it; and the gospel is found to have much greater influence among them generally, than it had before; and thus the prospect of their eternal life, and that of their children, is greatly increased.

All these things are known. And it is known too, that ardent spirits are the cause of a great portion of all the wretchedness in the community; and that the men who sell it, are accessory to the production of this wickedness and misery which result from it. The language of their business is, and it is a language which every moderate and immoderate drinker in the land understands, It is right for men to purchase and use ardent spirit. Surely, says the drunkard, if it is not wicked for the merchant to sell it, it is not wicked for me to buy and use it. He thinks that a little does good, and so do I. This fatal error the merchant, by his business, teaches to every man who is disposed to buy. And thus he becomes accessory to the pauperism, crimes, sickness, insanity, death and destruction of his fellow men.

And is it not a violation of the divine law, for human governments to license men to do this? And is it not obviously forbidden in the divine word? And if they are disposed to license them, can any man without a violation of the divine will take out such a license? and under the cover of it, prosecute such business? can he, for the sake of money, increase the pauperism, crimes, sickness, insanity, and deaths in the community? can he, among all to whom he sells, assist in obstructing the progress of the gospel, and preventing the efficacy of the means of grace and not violate the divine will? and can he, while he continues knowingly to do this, give credible evidence that his object in all things is to glorify God, and promote the spiritual and eternal interests of men? If not, how can he show that he is a good man? Should he keep the whole law, and yet continue, knowingly and habitually, to offend in one point, viz. by carrying on a business which is known to be injurious to the temporal and eternal interests of men, is he not guilty? and does he not give fearful evidence that he has never forsaken all for Jesus Christ? Would He, or his Apostles, or any man who has his spirit, after it is known that the use of spirituous liquor, as an article of luxury or diet, does no good, and is the source of vast temporal and eternal evils, continue to traffic in them? to teach men that it is right to use them? and thus become accessary to their temporal and eternal ruin?

But says one, the man who professes to be a good man, does not sell exc[illegible] ...ell? But large quantities, is the greatest evil, to sell a little of a bad thing or much? and to sell to those who are already ruined, or to those who are not, but may be ruined by the use of it? Ask that widowed mother who did her the greatest injury; the man who killed her drunken husband by helping him to the drunkard's poison? or the man who made a drunkard of her *only* son? and thus deprived her of her last hope, in her declining years? If men would sell to none but drunkards, and none but drunkards would buy, or use, the evil would be comparatively small; and would soon be done away. All who should continue to use this poison would soon be dead—no new drunkards would be made, and the whole land would be free. But the difficulty is, some will sell to sober men and in large quantities. They will sell to others; and thus the evil is spread through the land. And as fast as old drunkards are removed, new ones are made; and by the active instrumentality of sober men, the evil is perpetuated from generation to generation. But can the men who knowingly do this; who, after all the light which Providence has thrown upon this subject, still continue to traffic in ardent spirit, who will purchase and sell in small quantities, and great, any longer give to the Christian community credible evidence that they are good men? Is it not an immorality? a business which is injurious to mankind, and as such a violation of the Divine will?

Let each man judge; and in such a manner that his judgment will not be reversed in the day of final decision.

J. EDWARDS.
Gen. Agent of the A. T. S.

Miscellaneous.

For the Western Luminary.

THE YOUNG CONVERTS PIOUS RESOLUTIONS.

1. Resolved, that I will by the grace of God, now, and henceforth, and forever, consider myself in all I say and in all I do, not my own, but bought with a price, even the unspeakably precious blood of the Lord Jesus. I will commit myself to his care and keeping. I will walk by faith and not by sight; trusting in him for all things.

2. I will give myself statedly, every day, to secret supplication and prayer before Almighty God, for his blessings upon my endeavours in my christian course.

3. I will endeavor, both by precept and example, to sanctify the Sabbath of the Lord to keep it holy, and induce all with whom I have to do to do the same.

4. I will strive to attend the means of grace: I will be regular upon the attendance of public and social worship, and all the ordinances of God's house.

5. I will take all suitable seasons to make myself acquainted with God's holy word. I will read it daily so as to understand it. I will make it the man of my counsel, that I may edify others, that I may be able to give those that may ask me, an answer for the reason of the hope that is within me.

6. I will be choice in my companions; and they shall be those whose walk and godly conversation, constrain me to believe they bear the cross of the Saviour and are followers of the Lamb.

7. I will as much as in my power lies, shun all places of carnal amusements,—the Circus the Theatre, the Ball Room, the Barbacue ground, believing those places unfit for the Christian and destructive to the growth of vital piety.

8. As long as I am able, I will be a subscriber to some good Religious newspaper. Thereby I will be enabled to find out what the Christian world are doing, how the Lord's cause is going forward, and where revivals of religion are most progressing.

9. I will by every proper means in my power, discountenance vice in all its bearings; and exhort men to become rational—to cease to do evil and learn to do well.

10. I will give of the things the Lord has given unto me, that his cause in the world while I am in it may be the more effectually carried forward; and when I am about to leave it, I will endeavor to have my affairs so arranged and so ordered, that while I leave a part of what I have to my relations upon earth, my Almighty relative shall not be forgot. My Redeemer shall be my first testator.

11. I will mark punctuality in all my transactions with my fellow man. What I promise let me be cautious to fulfil; what I borrow let me repay, or return in good order and in due time. In short, let the Saviour's golden rule, 'do unto others as you would wish others do unto you,' govern all my dealings.

W. G.

BROTHER SKILLMAN,

Should you believe the above resolutions, which I long since formed for the direction of my own christian course, useful to any, please give them a place in your very useful paper.

Yours, in bonds of love,
W. G.

BRANDY AND BLASPHEMY.

THE CASE OF ROBERT TAYLOR, THE ATHEIST.

A few weeks since we copied from a London paper, a short notice of certain profane and blasphemous exhibitions, made before public assemblies in that metropolis, called for the express purpose of witnessing them. The leader in these vile proceedings was the noted Robert Taylor, who was formerly a clergyman, but for several years past has avowed himself an atheist. It seems from our last accounts that Taylor was arrested and thrown into jail for his violation of the laws, and that while there he threatened to assassinate his keeper for depriving him of a bottle of brandy which he had secreted in his cell, and which he probably felt to be necessary to support him under the goadings of conscience incident to his awful career.—Much of Taylor's blasphemy is doubtless uttered, while he is under the inspiration of the bottle.—*N. Y. Obs.*

GOOD EFFECTED BY A SINGLE TRACT.

A lady from the country, three [illegible] four weeks since, while on a visit to the city, received of her neice som[illegible] tracts which had been left in the family by the monthly distributors. Among them was No. 240. ("Putnam and the Wolf,") which her husband, on his return, read with much attention and interest. His neighbors occasionally called to see him, and he improved the opportunity to speak of, or read this tract *to them*. The young lady visited the place a few days since, and found that her uncle and six of his neighbors had, through the influence of this single tract, sealed their testimony to the soundness of its doctrine by voluntarily pledging themselves to TOTAL ABSTINENCE.—[illegible]

From the Charleston Observer.

A SABBATH-KEEPING LANDLORD.

Nearly thirty years ago, two students of Yale, from the south, left College on an excursion of pleasure; and while absent, they put up on Saturday night at a tavern, intending to pursue their journey on the Sabbath. Sabbath morning came, and they were up bright and early for a start. But no preparation had been made on the part of the Landlord for their accommodation in this respect. In short, the Landlord mildly informed them that he could not permit them to go, for two reasons: 1st, he was a Deacon of the Church, and therefore bound to prevent, as far as possible, the violation of the Sabbath; and, in the 2d place, he was a magistrate, and sworn to execute the laws. The young gentlemen very reluctantly submitted, accompanied the family to the church, and, in the evening, a number of the young people of the village were collected at the Deacon's house, and the time was spent in singing and social converse. The next morning, the Landlord had made early preparations for their special accommodation. Their breakfast was ready by the time they were up, and their horses at the door—and in their bill, no charge was made for the Sabbath. "Sir," says one of the young gentlemen, "we are more wicked than poor. We thank you for detaining us; and we insist that no deduction shall be made in the bill. The day we have spent here has been among the most pleasant in our lives, and we shall ever regard you as a benefactor, in preventing us from doing what our consciences do not approve." Thus they parted—And one of the gentlemen, from whose lips I had this narrative, is now, and has been for a number of years, a distinguished Minister of the Gospel. Who the other was I do not remember. But in the Deacon's family, they had an example of the decision, the meekness, and beauty, of true christian piety, which made an impression upon their minds lasting as life.

OMICRON.

True dignity.—Little minds endeavor to support a consequence by distance and hauteur. But this is a mistake. True dignity arises from condescension, and is supported by noble actions. Superciliousness is almost a certain mark of low birth and ill breeding. People who have just emerged into greatness think it necessary to maintain their superiority by a proud look and a high carriage. The consequence is generally, hatred and contempt. In fact this proud, high bearing reserve is a great crime.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington, opposite the Court-house, a very extensize stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods. G. CHRISTY.
Lexington September 7, 1831. 10-tf.

FEMALE ACADEMY
OF DANVILLE KENTUCKY.

I WILL re-open my Academy for females, at Danville, on the first Monday in November 1831. The course of instruction will include all the useful branches taught in any similar Institution in the country.

A Library, a Philosophical and Chemical Apparatus will be attached to the School for the use of the pupils; and familiar Lectures delivered in connection with recitations on Natural Philosophy and Astronomy, also on Botany, Belles Lettres, and Mental Philosophy.

Besides the above studies, will be taught in the school, Orthography, Elocution, Grammar, Chirography, Composition (oral and written) Arithmetic, Ancient and Modern Geography, with the use of the Globes and Maps; History, sacred and profane, Natural History, Natural Theology, and Evidences of Christianity, Study of the Bible, Moral Philosophy, Logic, &c. &c.

The methods of instruction will not merely require the laborious exercise of the memory, but will be calculated to impart quickness. vigour, and a habit of reflection to the minds of the pupils. The discipline of the School shall be strict, yet accompanied with paternal and affectionate gentleness, so as to render the acquisition of knowledge pleasant to all the scholars who possess a thirst for improvement.

All extravagance in dress &c. idle visiting, and associating with young gentlemen, shall be strictly prohibited. Particular, diligent and persevering efforts shall be made for the various intellectual and moral improvement of the pupils; and for fitting them to fill with dignified propriety and usefulness, the important spheres in *real* life, assigned them by their Creator. JAMES K. BURCH.
Danville, Ky. August 31st, 1831. 9-tf.

DR. D. J. AYRES,

HAVING united with DR. J. TODD *late of Fayette County* in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found at the place formerly occupied by the late Dr. E. M'DOWELL, immediately opposite the Market House.
Danville, August 31st, 1831. 9-tf

TEMPERANCE TAVERN,
HARRODSBURGH, KY.

THOMAS Q. ROBERTS, Superintends a House of entertainment, in Harrodsburgh, at the sign of the American Eagle. He takes this method of informing his friends, and the friends of Temperance in general, that he conducts his establishment on the principle of total abstinence from the use of Ardent Spirits, and shall be grateful for a share of their patronage. His house is commodious, and every attention shall be given for the accommodation of his guests. August, 1831.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.
Lexington, April ,4 1831. 40-tf.

Young Ladies' Education.

THE Principals of the *Brooklyn Collegiate Institute for Young Ladies*, (opposite the City of New-York,) purpose to establish a *Western branch* of their Institution in the town of Lexington, Ky. which will commence operations on the *first of November next*. A convenient and pleasant house on Hill-street, lately occupied by Mrs. Briggs, has been engaged for the present accommodation of the establishment. In the above Seminary, as *systematic, thorough, and extensive a course of instruction* in all the *English, Scientific, Classical, and Ornamental* branches of a young lady's education will be adopted, as is pursued in the parent Institution. It has ever been the purpose of the Principals of the Brooklyn Collegiate Institute, and will be, in the present instance, to afford to females in acquiring an education, facilities corresponding with those enjoyed by the other sex in our Colleges

The most ample provision will ever be made in furnishing experienced and competent Professors—and Instructresses whenever required.

While special regard will be paid to the morals and religious education of the pupils, none of the peculiarities of any particular sect, will be taught or recommended.

The *Study Hall* will be furnished in the style of the *Parlour*; where the *neatness, elegance, ease*, and *propriety of manners and conversation of the Drawing Room*, will ever be expected and inculcated.

Gratuitous instruction will be given in *Vocal Music*. also in *Calisthenics*. These exercises have been introduced and practised for the last four years, in the best female institutions in Paris and London.

From the experience of their daily practice for *three years* in the Brooklyn Institute; their universal approbation with both parents and pupils; their fullest conviction has been produced, that no exercises have as yet been devised for young ladies, better calculated to promote the *health and vigour* of the system, as well as to confer an ease and elegance of manners.

TERMS.—Board, washing, fuel in school, lecture and bed rooms, lights, furnished rooms, (except bed and bedding.) Pew rent, and tuition in all the *English, Scientific, and Classical branches*, $50 a qr.

French, Spanish, and Italian languages—each $10 a quarter.

Latin and Greek, no extra charges.

Music on Piano and Guitar—each $15 a qr.

Use of instruments—(*new* and of the best manufacture—$3 a qr.

Drawing and Painting, (in water and oil colors)—$10 a qr.

Stationary—use of Maps, Charts, Globes, and all the class books, if required—$3 a qr.

Day tuition at 8, 10, and $12 50 a qr.

Each young lady provides her own bed, bedding, and towels—or they may be furnished in the Institution at a small additional charge.

A deduction is made when two or more are sent from the same family.

Payments are made quarterly in advance.

Furthers particulars may be known respecting the Institution, from the Prospectus of the Brooklyn Collegiate Institute, after which it will be modelled. Prospectusses are left for distribution with the Rev. B. B. Smith, N. H. Hall, and B. O. Peers, of Lexington.

For the coming year, the Institution will be under the personal charge and instruction of

J. LIVINGSTON VAN DOREN,
Associate Principal of the Brooklyn C. I.
Lexington, Sept. 7, 1831. 10-tf.

Transylvania University.
MEDICAL DEPARTMENT.

THE Lectures in this Institution will commence, as usual, on the first Monday of November, and continue until the first Saturday in March.—The courses and terms are as follows, viz.

Anatomy—$15. } By Benj. W. Dudley, M. D. who
Surgery.—$15. } lectures nine times a week.

Institutes of Medicine & Clinical Practice—$15. By Charles Caldwell, M. D.—daily.

Theory and Practice of Medicine—$15. By John Esten Cooke, M. D.—daily.

Obstetrics and the Diseases of Women and Children—$15. By Wm. H. Richardson, M. D.—daily.

Materia Medica & Medical Botany—$15. By Charles W. Short, M. D.—daily.

Chemistry & Pharmacy—$15. By Lunsford P. Yandell, M. D. and H. Hulbert Eaton, A. M.—daily.

Large accessions are making to the Library and Chemical Apparatus, which will be in readiness by the commencement of the session.

By order of the Faculty.
C. W. SHORT, M. D. *Dean.*
Lexington, Ky. August 1, 1831. 5-3m.

FOR 1831.
NEW SPRING AND SUMMER
GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*

Lexington [illegible] Camp Meeting held in [illegible] ...day 11, 1830. 45-tf.

FOR SALE.

I WISH to sell the lot of Land wheron I now reside, containing about eighty acres, on the main Lexington and Nashville road, 2½ miles North of Perryville, Mercer County, Ky. well situated and prepared for a public house. A never failing spring very convenient to the house, &c. &c.

ALSO, A large and commodious brick house and lot in the town of Perryville adapted for the same purpose. Terms will be made to suit the purchaser; any person wishing to purchase such property would do well to come and see. G. H. BRISCOE.
Mercer Co. June 22, 1831. 51-3m.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN I. PRICE.
April 20th, 1831.—42-3m